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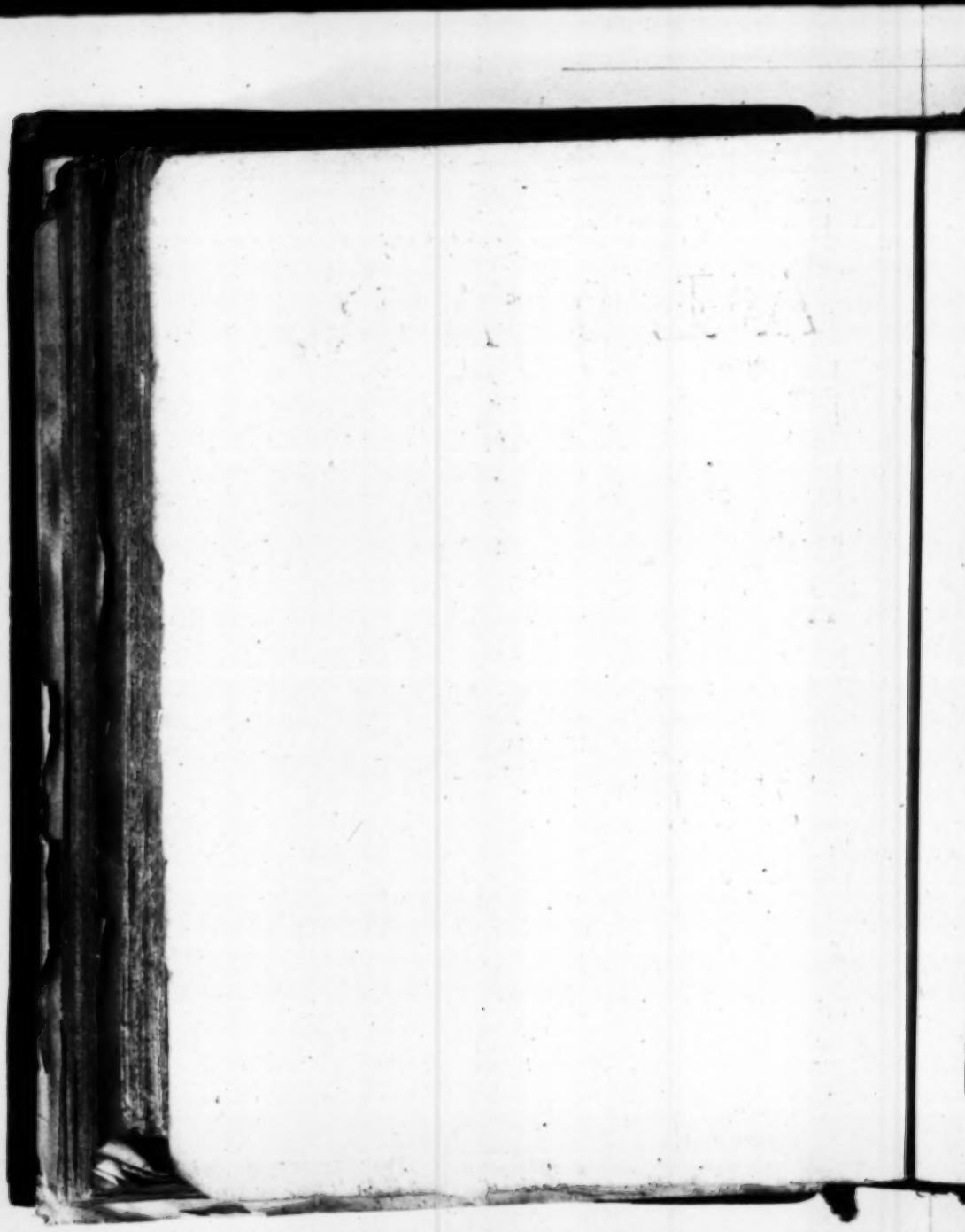
THE NAME
ALTAR,
OR
ΘΥΣΙΑΣΤΗΡΙΟΝ,
anciently given to the
HOLY TABLE.

A Common-place, or Theologicall
Discourse, in a Colledge Chappell
more than two yeares since.

BY
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M D C X X X V I I .





GENTLE READER,



Long Preface would not become a Treatise of so small a bulk. Onely therefore, in a word or two, thou art desired to take notice, that this Discourse was a private Exercise, delivered in a Colledge Chappel, above two full years since, and so before the present controversie about that subject, whereof it treats, was commenced by any publick writing: and therefore not to be suspended to ayme at, or to have relation to

any mans opinion or person since inter-
effed therein.

That it was never intended for the
publick view, but, as thou mayst easily
perceive by the forme it still carries un-
altered, fitted properly to that private
Auditory and time, wherein it was ut-
tered. But when, by occasion of the late
polemicks, it was copied out, to cōmu-
nicate to some friends, for their better
resolution in the controverted point: it
chanced to fall into the bands of some,
who so wel liked it, as that they thought,
the time of its composure especially con-
sidered, (which by way of caution was
then prefixed in the front) it would,
being made publick, conduce to peace,
and settling of mens minds and judge-
ments in this question.

The hope of so desireable a good
pre-

prevailed with the Author (otherwise
the most unwilling of any man to come
abroad) to permit it to the Preffe. For
whom would it not grieve to see, that
the very NAME of That, the approach
whereunto, was wont, and still should,
dissolve all differences, should now be-
come the occasion of so much quarrell?

March 5.

Thus much I thought good to admo-
nish thee: and so hoping thou wilt make
a favourable and candide construction
of what is presented unto thee, with no
ill meaning (I dare affuse thee) I bid
thee Farewell.

Perlegi eruditum hunc *Tractatum*, cui *Titulus* est [The Name ALTAR, or ΘΥΣΙΑΣ ΤΗΡΙΟΝ, anciently given to the HOLY TABLE] in quo nihil reperio sanæ doctrinæ, aut bonis moribus contrarium, quo minus cum utilitate publica imprimatur, ita tamen, ut si non intratres menses proximè sequentes typis mandetur, hæc licentia sit omnino irrita.

Ex ædibus Lambe-
thanis 17. Calen.
Junii, 1637.

R^o in Chr^o Patri, &
D^o D. Arch. Cant.
Sacellanus Domest.
GUIL. BRAY.



Of the Name *ALTAR*,

OR

Ὑ ΣΙΑΣ ΤΗΡΙΟΝ,

anciently given to the
HOLY TABLE.



A Chappell Common-place. An. 1635.

SECTION I.

AVING made so long a Tractation about the Eucharist or Christian sacrifice, I hold it not unfit, before I passe to another Theme, to speake somewhat of the seate or raised fabricke whereon this holy mystery hath beene celebrated;

Sect. 1. lebrated; as an appendix to my former discourses thereof: And the rather, because some questions and scruples are moved thereabout. And though others commonly pronounce of these things according to vulgar opinion and hear-say, without further search and enquiry; yet it becomes not us, who live in the Schools of the Prophets, to doe so; but to give our verdict, when we doe give it, out of judgement and due examination.

To come then to the matter; The seat or raised fabrick, appointed for the setting and celebration of this holy mysterie, was The HOLY TABLE or ALTAR: for by both these names hath that sacred Biere (as I may call it) of the body and bloud of Christ bin ever promiscuously and indifferently called in the Church. Of the name TABLE there is no question; it is granted by all: But concerning the name ΘΥΣΙΑΣΤΗΡION or ALTAR, many will not beleeve it. Let us therefore see, what may be alledged for the antiquity of the use of it, as well as of that of TABLE. And take notice,

notice, that I speake not here, either of the matter or form (wherewith men are ywont to entangle this question) but of the *name* and *notion* onely, whatsoever the forme or matter were.

Sect. I.

I will begin with *Tertullian*, the most ancient of the Latine Fathers now extant; who flourished about 100. yeares after the death of St *John* the Evangelist, and 200. after the birth of Christ. Hee in his booke *De Oratione, in fine*, reprehending their scrupulosity, who thought it not so lawfull to partake the Eucharist upon their *station* or weekly fast-dayes, lest their fast thereby should be dissolved, expresses himselfe after this manner.

Tertullian
An. 200.

See also c. 10.

“ *Similiter de stationum diebus, (saith he) non*
 “ *putant plerique sacrificiorum orationibus in-*
 “ *terveniendum, quod statio solvenda sit accepto*
 “ *corpore Domini. Ergo de votum Deo obsequium*
 “ *Eucharistia resolvit, an magis Deo obligat?*
 “ *Nonne solennior erit statio tua, si & ad ARAM*
 “ *De isteteris? Accepto corpore Domini & re-*
 “ *servato, utrumque salvum est, & participatio*
 “ *sacrificii, & executio officii.*

Sect. 1.

Againe, in his *De exhortatione castitatis*,
 c. 10 endeavouring to prove (though erro-
 neously) that a soule conscious of the act of
 the mariage bed, could not be fit for the
 duties of prayer and devotion, he speakes
 " thus; *Si spiritus reus apud se sit, & consci-
 entia erubescit, quomodo audebit orationem di-
 cere ad Altare?*

These two places shew, that in *Tertulli-
 ans* time, as the name *sacrifice* was used for
 the Eucharist; so was that of **A L T A R** for
 the **H O L Y T A B L E**: Besides that, the
 prayers of the Church used there to be of-
 fered up unto God.

Within 50. yeares after *Tertullian* lived
St Cyprian, B^P of the same Church, where
Tertullian was Presbyter: To whom this
 language was so familiar, that I have ob-
 served it ten times at least in his Epistles
 onely: but whether he ever useth the name
T A B L E, I know not. I will recite onely
 5. or 6. of the most pregnant and evident
 places, and not easie to be eluded.

And first, that in his XLII. Epist. or 2.
Ad Cornelium; where, to shew, that he fa-
 voured

Cyprian
An. 250.

voured his part against *Novatianus*, at the beginning, though he was not fully enfor-
med then of the lawfulness of his election; he relates, That, having read his letters in the Church assembly, he refused to publish those Libellous criminations against him, which *Novatianus* had sent by his messen-
“gers to be there read. *Honoris* (saith hee,) “*communis memores, & gravitatis sacerdotalis*
“*ac sanctitatis respectum tenentes, ea quæ ex*
“*diverso in librum ad nos transmissum congesta*
“*fuerant, acerbationibus criminosis, respuimus;*
“*considerantes pariter & ponderantes, quòd in*
“*tanto fratrum religiosoque conventu, confiden-*
“*tibus Dei sacerdotibus, & ALTARI POSITO,*
“*nec legi debeant, nec audiri?* Tis a descrip-
tion or periphrasis of an Ecclesiasticall as-
sembly, or, as he calls it, *religiosus conventus*.

Likewise in his LV. Epist. where de-
claming against some lapsed Christians, who in time of persecution having sacrific-
ed unto Idols, were yet so proud and inso-
lent, as to endeavour by threats and vio-
lence to be received again into the Church,
without undergoing publique penance,

Sect. i. and the satisfaction accustomed; he speakes on this manner: If such insolency as this be tolerated, and those who sacrifice unto Idols, once come to be received againe into the Church, without due satisfaction; *Quid supereft, quām ut Ecclesia Capitolio cedat, & recedentibus sacerdotibus, ac Domini nostri ALTARE removentibus, in Cleri nostris acrum venerandumque CONSESSUM* * (i. e. in Presbyterium, seu ὅλῳ Βημα) *simul lachra atque Idola cum ARIS suis transeant?*

* Confessus here notes the place as in Greeke Συνδιον.

3

Againe, in his LXIV. Ep. against one *Fortunatianus* a Bishop, who having lapsed in the time of persecution, would nevertheless returne to the office of a Bishop, hee hath these words: *Cum debeat satisfacere ad Dominum exorandum diebus ac noctibus, lachrymis & orationibus & precibus incumbere, audet sibi adhuc sacerdotium, quod prodidit, vindicare, quasi post ARAS Diaboli accedere ad ALTARE Deifas sit.* And in the same Ep. *Ne tales ad ALTARIS impienta & contagia fratrum denuo redeant, omnibus viribus excubandum est.* In these two last places note, 1. The name ALTAR used for

for the HOLY TABLE. 2. That those Fathers, when they would distinguish betweene the ALTAR of the true God, and the ALTARS of Idols, doe usually call the one ARA, and the other ALTARE; of which more hereafter.

Sect. I.

A fourth testimony is to be found in his LXX. Epist. *ad Ianuar.* & ceteros, where to prove that Heretikes cannot give true Baptisme, he reasons thus; *Porro autem* (saith he) *Eucharistia, & unde Baptizati unguntur, oleum, in ALTARI sanctificatur. Sanctificare autem non potuit olei creaturam, qui nec ALTARE habuit nec Ecclesiam. Vnde nec unctio spiritualis apud Hereticos potest esse, quando constet, oleum sanctificari, & Eucharistiam fieri apud illos omnino non posse.*

4

A fift testimony of this use of speech we may have in his LXIII. Epist. *Ad Cæciliu[m],* where he saith, *Sed & per Salomonem Spiritus sanctus typum Dominici sacrificii ante præmonstrat, immolatæ hostiæ, & panis & uini; sed & ALTARIS, & Apostolorum faciens mentionem. Sapientia, inquit, edificavit sibi domum, & subdidit columnas septem, mactavit*

5

Sect. I. “ mactavit suas hostias, miscuit in cratera vi-
 “ num suum, & paravit mensam suam, & misit
 “ servos suos, convocans cum excelsa prædicati-
 “ one ad crateram, dicens, &c.

6 A like passage whereto is to be found
 also in his *Testimoniorum adversus Iudeos*,
 “ Lib. 2. c. 2. *Quod sapientia Dei Christus, &*
 “ *de Sacramento incarnationis ejus, & passionis*
 “ *& calicis, & ALTARIS, & Apostolorum qui*
 “ *misisti prædicaverunt [Testimonium extat]*
 “ *apud Salomonem in paræmiis: Sapientia edi-*
 “ *ficavit sibi domum, & subdidit columnas sep-*
 “ *tem, mactavit hostias suas, miscuit in cratera*
 “ *& vinum suum, & paravit suam mensam, &c.*

By which two passages it appeares, that
 the name *Altar* was so familiarly and ordi-
 narily used of the *Holy Table* in his time,
 that he interprets *Solomons* * *Mensa* by that
 name, *tanquam per notius*, as by the better
 knowne. Otherwise what need he have
 expounded *Solomons mensa* by *Altare Christi*?
Mensa Christi would have served the turne.
 I have deduced these testimonies of *Cyprian*
 the more at large, because of those objecti-
 ons wont to be alledged out of *Arnobius* to
 the

* As *Athanasius*
 fuis likewise
 doth D. *pw.*
 cont. *Arrium in*
Com. Nic. p. 30.
Tal. τροπεῖαν,
τετέσι (inquit)
τὸ ἀγέλον Θεο-
τισμὸν, καὶ ἐπ-
ιπτον ἀπτινε-
πιον καὶ ἀπδαρ-
τον.

the contrary, who notwithstanding lived 50. yeares after him. And out of *Laetantius*, who being Tutor to Constantines son *Crispus*, was yonger then he.

Sect. I.

Not long after *Cyprian*, about the yeare 260. lived *Zeno Veronensis*, as appeares by himself in his book *De Continentia*. *Casaubon* calls him *Scriptor vetustissimus & elegan-*
tissimus. This Author in the 9. of his Pas-
chal Sermons Ad Neophytes, Invitatione ad
Fontem tertia, sayes of the Church, then a
 child-bearing mother unto God of many
 sons by Baptisme, that shee broughe forth
 farre cleaner children, than a naturall Mo-
 ther useth to doe, being her selfe *non fætidis*
 "cunis, sed suave redolentibus SACRI ALTA-
 "RIS feliciter enutrita cancellis. Here it is not
 onely ALTARE, but ALTARI S cancelli, the
 septs whereby it was separated from the
 rest of the Church, or place of sacred assem-
 bly.

Zeno Vero-
nensis An.
 260.

And for the dayes of *Constantine* (whose
 raigne began some 50. yeares after) *Eusebius*
 hath left us a copy of a panegyrick Oration
 made at the dedication of a sumptuous and

Euseb.

Sect. 1. magnificent Church at *Tyre*: the structure & garnishing whereof the Panegyrist describing at large, and amongst the rest, the seats erected in the *Sacrarium* or *Quire*, for the honour (as he speaks) $\tau\bar{\nu}\sigma\pi\delta\mu\nu$, of the Prelacy, and Priestly Order, he adds,

“ Kai δὲ γιοι αἰγαὶ ΘΥΣΙΑΣ ΤΗΡΙΟΝ εἰ
“ μέσῳ θεῖς, οἱ sacrofaneo ALTARI in medio
“ collocato, ista rursus, [οἱ αἱ ἐν τοῖς πολλοῖς ἀλατα]
“ ut à multitudinis accessu prohiberentur, τοῖς
“ διόξυλοι περιέργεται δικυοῖς, reticulati ope-
“ ris cancellis ex ligno fabricatis circundedit,
“ adeò ad summum solertis artificii elaboratis,
“ ut mirabile intuentibus præbeat spectaculum.
“ Loe here againe, ALTARE, and cancelli
“ ejus.

2 But the same *Eusebius* in his booke *De laudibus Constantini*, versus finem, hath a more full passage, and which shewes this language to have beene at that time common and usuall. For there, magnifying and setting forth the stupendious and unparalleled power of Christ our Lord and Saviour, testified abundantly by that wonderfull & never before exemplified change, which he had

had then wrought in the world; amongst
 " other instances he hath this passage; *Quis*
alius, solo Servatore nostro excepto, coepulonibus
suis incruenta & rationalia sacrificia precibus
& arcanâ θελονâ peragenda, tradidit? Quo-
rum causâ tum ALTARIA in toto terrarum or-
be constituta sunt, tum Ecclesiarum dedicatio-
nes factæ: solique omnium moderatori Deo, di-
cina sacrificiorum, sola mente & ratione obe-
uniorum, ministeria ab omnibus gentibus ex-
bibita; sacrificia verò sanguine, cruore, &
fumo peragi solita-- vi quadam occulta & in-
visibili, deleta & extincta sunt. Loe here
ALTARIA in toto terrarum orbe constituta,
for the offering of the Christian sacri-
fice.

Where I thought not good to omit, that
 what *Eusebius* speakes here of the world in
 general, *S^t Chrysostome* affirms in particular
 " of our British Islands; *Kai γδ* (saith he) *ai*
Βρετανογενεῖς γῆσσι, αἱ τὸ ιαλαῖτην ιετὸς κείμεναι τοῦ-
την, Εἰς τὸν αὐτῷ γῆσσα τῷ Ωκεανῷ τὸ δυνάμεως ἐ-
ρήματα οἰστον. Εἰ γδ καχεῖ Ερρλονίας, Θ Γ-
ΣΙΑΣΤΗΡΙΑ πεπίκασσον. The British
Islands, which lie out of this sea, and are in

Sect. 1.

Gr.
 οὐτὸς καὶ οὐτὸς
 διανοῦσθαι
 των Θεοτο-
 κα ευηγέ-
 λιστούστε οὐτο-
 μάρτυρες.

In Demon ad 2.
 Iudeos & Gout.
 Οὐτε θεοὶ
 γεγένεται.
 Edic.
 Savile. Tom. 6.
 p. 635.

Sect. 2. " the Ocean it selfe , have felt the power of the
 " Word : for even there also Cburches and A L-
 " T A R S are erected.



S E C T I O N II.

BUT will some say , Tis true indeed , that from 200. years after Christ , and forward , the name of A L T A R was much frequented , but before that time it cannot be shewed to have bin used by the testimony of any Authentique writer ; and therefore nothing so ancient as that of T A B L E . So some of ours affirme indeed ; but they will be tryed by no other Authors , and records of those times , than such onely as themselves hold for genuine , as *Iustin Martyr* , *Theophilus Antiochenus* , *Irenaeus* , or it may be another small Tractator or two (with whom this name is not found .) Of whom the works of the two principall , *Iustin* and *Irenaeus* the most likely to have enformed us , are neer the one half perished . But

But before I make further answer to this exception, I would know, to what end it is made, and what advantage the Authors thereof doe hope to gaine by it. For the reason, I think why the name ALTAR is so much scrupled at, is, because it is thought to imply *sacrifice*. But *Justin Martyr* and *Irenaeus* are well enough knowne, to call the Eucharist both an *oblation* and *sacrifice*: yea the latter to dwell upon that theme. What gaine is there then, that the name ALTAR is not to be found in those works of theirs, which remaine, if that of *oblation* and *sacrifice* (for which the name of ALTAR is disliked) be? Besides, what likelihood, that those who conceived of the Eucharist under the notion of a Sacrifice, should not call the place thereof, as well as their Successors did, ΘΥΣΙΑΣΤΗ ΠΙΟΝ?

Secondly, I would know of the Authors & users of this exception, whether in those Writers and Fathers before the 200. yeare after Christ, w^{ch} they acknowledged for genuine, the name of TABLE be to be found, or not, given to that, whereon the holy

Sect. 2. *Eucharist* was celebrated. If it be not, then this exception of 200. yeares after Christ, (which yet is but 100. after the Apostles) makes no more against the one, than the other, if neither be to be found in the works extant of the Fathers, which then lived. For by this it will appear, they had no occasion to mention this sacred B O A R D either by one name or other in those works of theirs which are left unto us. Now for my part, though I have with diligence sought to informe my selfe herein, yet hitherto it hath never been my hap to finde the Name of **T A B L E** in any of them more then of **A L T A R**. I have enquired of others, and yet they have not shewed it mee. And therefore till I see it, I will beleive it cannot be shewne.

But perhaps you will say, What matters it, whether the Fathers, **we** speake of, have it, or not, if the Scripture hath? For doth "not Saint **P a u l** say, *You cannot be partakers of the Table of the Lord, and of the Table of the Devils?* Tis true. There is this only place to be alledged to that purpose: I know no other.

other. And yet this too, if the judgement of some of our owne Expositors be taken, is not sufficient to prove it neither. For *Table* here might signifie, not the instrument or seat, but the *Epulum*, or meat it self; it being the use of all Languages (I am sure of those learned ones) to expresse dyet by *Table*; yea whether it be set thereon, or not. And the matter of the Apostles discourse seemes to require this sente: For he speaks of *Idolothyta*, or *meats sacrificed to Idols*. And not to be out-vyed with Antiquity, I could likewise (as some doe) parallel this place for **T A B L E**, with another, of a much like nature, for the name **A L T A R**; namely, that *Heb. 13.* where the Apostle saith, *Wee* (i. e. wee Christians) *have an ALTAR*, *whereof they have no right to eate which serve at the Tabernacle*. I know what you would be ready to except; namely, That by the **ALTAR** here named, is meant Christ, which I for my owne part should willingly admit, so it be understood with this caution; Christ as he is to be eaten in the Eucharist. For the Apostle speakes here of an **ALTAR** to be eaten of;

Sect. 2. of ; which is not the materiall instrument, or seat, but the sacrifice used thereon. Thus if these two places capable of, if not requiring the like interpretation , be set the one against the other, we have not all this while found one jott more for the Antiquity of the name TABLE than of ALTAR.

*Canones
Apost.* But now to answer more directly to the Question , Whether the name of ALTAR were used in the Church before 200. years after Christ or not ? I answer, It was. For prooфе wherоf, why may I not alledge the *Canons* called the Apostles ? Which though the Apostles compiled not, yet are more ancient sure(at least many of them) than 200. years after Christ, being not improbably to be thought to have been the *Codex Canonum*, whereby the Church in those first ages (especially of the Orient) was ordered and governed. And in Questions of use and custome (such as this is) not genuineness of Titles onely , but whatsoever Antiquity , though masked under a wrong and untrue name, may be admitted, I think, to give evidence according to the age thereof. Besides, if

If it be credible, that the Apostles, or those to whom they committed the Churches, Apostolical men, might leave unto the Church some rules of Order & Discipline, besides those mentioned in Scripture, (and whence otherwise should those Catholique and generally received traditions of the Church be derived ?) why may not some of these, which beare that name, be of that number? And if any be, then none more likely then those which are first in order: namely, because collections of this nature are wont in processe of time like snow-balls to receive increase by new additions ever and anon put unto them, and yet notwithstanding continue still the name & Title of their first Authors; though sometimes not the one halfe of the contents wil be owned by them. Upon which supposition we have, for the resolving of the present question, as much advantage as can be; considering, that the Canon wee are to alledge, is the second, or at the most (according as some others divide them) but the third in order from the beginning; and

Sect. 2.

so (howsoever the collection hath in time
beene encreased) one of the first and most
ancient of them. Let us therefore hear how
it speaks.

“ CANON A P O S T. II. Si quis Episcopus
“ aut Presbyter præter Domini de sacrificio or-
“ dinationem [i. præter panem & vinum]
“ alia quædam [εἰς τὸ ΘΥΣΙΑΣΤΗΡΙΟΝ]
“ ad ALTARE attulerit, *sive* mel, *sive* lac, *sive*
“ vini loco liceram studiosè consecratam, *vel* aves,
“ *vel* animalia quævis (præter ordinationem)
“ deponatur. Præter ** nova* farra, aut *Vnam*
tempore opportuno, non licitum esto aliud quid ad
ALTARE (quæm oleum ad luminare, & incen-
sum) tempore sanctæ Oblationis offerre.

* Gr. χίσπα.
triticæ grana fric-
ta aut tosta. La-
tini Graues di-
xere. De signifi-
catione τῆς id ear-
vid. LXX. Lev.
2. 14. 16. Et ca.
13. 14. Cesaub.
in Athenæum
lib. 14. 16. Mel
bic balsamon et
alii, Leguminæ.
Confer Can.
Syn. Carthig.
que habet, *u*
πέπον σαριδῶν
κεισίτη.

Here the name ΘΥΣΙΑΣΤΗΡΙΟΝ or
ALTAR is twice used for the HOLY TABLE.
The latter part of the Canon the Greek
hath thus: πλὴν τεῦχι χίσπας, οὐ σαριδῶν τῷ καιρῷ
τῷ λεότρι, μη ἐξέν εἴτε περιστούσεσται πέπερον πέρις
τὸ Θυσιαστήριον, οὐ ἐλαιον οὐδὲ τὸν λυχνίαν Εὐθύ-
ματα, τῷ καιρῷ τοις ἀγίας περιστοραῖς. Where con-
sider, whether it might not be read, οὐ ἐλαιον
ἢ λυχνία, that is, *sive* oleum ad luminare, *sive*
incensam: implying, that at another time
they

they might be offered there, but not *tempore* *sanc& Oblationis*, at the time of the holy Eucharist. For the better judgement whereof, and of the right meaning of the Canon (because the readings, distinction, and translations somewhat vary) take also a Canon of the Councell of *Cartbage* under *Aurelius* (*Anno 397.*) very like unto it, and made undoubtedly in imitation thereof.

“SYN. CARTH. CAN. APUD BAL-
 “SAM. XL. Non licere *præter panem &*
 “*vinum aqua mixtum, quidquam in sanctis my-*
 “*steriis offerre. Vt nihil amplius, quam Corpus*
 “*& Sanguis Domini offeratur, quemadmodum*
 “*Dominus ipse tradidit, hoc est, Panis & vi-*
 “*num aqua mixtum. Primitiæ autem, five mel,*
 “*five lac, offerantur, ut moris est, uno die consue-*
 “*to, ad Infantium mysterium (puta in Baptis-*
 “*mo.) Etsi enim maximè ad ALTARE offe-*
 “*rantur, propriam tamen suam babeant benedi-*
 “*ctionem. Nihil autem amplius in primitiis*
 “[nimis ad Altare, in sanctis mysteriis]
 “*offeratur quam ex Vvis & frumento. Which*
 only were permitted to be offered at the
 time of the Eucharist (as may seeme) be-

Sect. 2. | cause Bread and Wine are made of them.

*Ignatius Ep.
Antioch.*

But I will not set my rest upon a Pseud-
epigraphall Testimony, but alledge a wit-
nesse past exception, and for antiquity be-
yond them all. And that is, that holy and
blessed Martyr *Ignatius*, Bishop of that City,
where the name of Christians was first gi-
ven to the Disciples of Christ; who lived
& saw the latter end of the Apostles times.
This blessed Martyr in those Epistles of his
(which none that are learned or judicious
now make question of) thrice useth the
name ΘΥΣΙΑΣΤΗ' PION or ALTAR
for the Lords TABLE, in his Epistles *Ad*
Philadelphenses, *Trallenses*, & *Epheblos*. In the
first whereof *Ad Philadelph.* he speaketh thus :

“ *Scribo ad vos, moneoque ut una fide, una*
“ *prædicatione, una Eucharistia utamini : una*
“ *enim est caro Domini nostri Iesu Christi, unus*
“ *illius sanguis, qui pro nobis effusus est, unus*
“ *item panis omnibus confractus : & unus Ca-*
“ *l ix, qui omnibus distributus est; unum A L-*
“ *T A R E omni Ecclesiae, & unus Episcopus cum*
“ *Presbyterio, & Diaconis conservis meis.* In
this place * *Vedelius* expressly acknowled-
geth

geth the name A L T A R to be used by *Ignatius* for the HOLY T A B L E (though otherwise he be no friend to that name) because he knew not how to elude it. I thought good therefore to put it in the head of the file, to leade on the rest which follow. Whereof

That *Ad Ephesios* shall have the next place; where exhorting them to be subject, and at unity with their Bishop and Presbyterie, hee enforceth it thus; *Nemo erret,*
 “(saith he)*nisi quis intra A L T A R E sit* [Gr. “*οὐτός τὸ ΘΥΣΙΑΣ ΤΗΡΙΟΥ*] *privatur*
 “*pane Dei.* *Si enim unius aut alterius precatio*
 “*tantarum virium sit, ut Christum inter illos*
 “*statuat, quanto plus Episcopi & totius Ecclesie*
 “*oratio consona ad Deum ascendens* (for this
 “used to be presented at the Altar) *exorabit,*
 “*ut omnia que petiverint in Christo dentur ipsis?*
 As if he had said, Be not deceived, but take notice, that as every one who is not at peace with his brother, is excluded from the Altar, [Mat. 5.] so much more, he that through disobedience, is in schisme & discord with his Bishop and spirituall Fathers, is exclu-

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ded thence; that is, hath no right to offer his gift thereat; and consequently is deprived of the Bread of God (the holy Eucharist) and of the benefit of those precious and efficacious prayers therewith offered up to God by the Bishop and Priestly Order, in the name of the whole Church. Which, how great a benefit it is, may appeare by this, That if the prayer of one or two be of that efficacie, as to place Christ in the midst of them, how much more shall the united prayer of the Bishop, & the whole Church be of force to prevail with the Divine Majesty, to grant them all they shall aske in "Christ's name? It followes, *Quisquis igitur ab his separatur, neque concurrit cum βεληνῳ, & Ecclesia primogenitorum conscriptorum in cælis, Lopus est sub ovina pelle faciem mentiens mansuetam:* That is, An Infidell in a Christians coat. Where by βεληνῳ, *Concilium* or *Senatus sacrificiorum*, hee understands the Bishop and his Clergie, who are *Senatus rei Divinae, or facris faciundis.* Therefore *Vedelius*, who will needs here, without reason or copy, in stead of βεληνῳ, *χυσιᾳ*, reade

βεληνῳ

βελην̄ οντα (the better to make way for his conceit, that the body of the Church in generall should be the *Altar* *Ignatius* here speaks of) did but correct the *Magnificat*, and pervert *Ignatius* his meaning, which he understood not. For that this which I have said, is the meaning of *Ignatius* in this place, appeares more plainly by the third testimony I am now to alledge of his, *viz.*

“Ex Epist. Ad TRALLENSES ante med.
 “Reveremini (inquit) Episcopum vestrum si-
 “cum Christum, quemadmodum beati nobis pre-
 “ceperunt Apostoli. Qui intra ALTARE est,
 “mundus est; quare & obtemperat Episcopo &
 “Presbyteris. Qui vero extra est, hic est qui
 “fine Episcopo, Presbyteris & Diaconis quippi-
 “am agit, & talis iniquinatam habet conscienti-
 “am, & Infideli deterior est. i. He is a woolf
 in a sheeps skin, as he said in the other Epis-
 tle. The places are twins, and the one is a
 glosse unto the other.

Now, by warrant of these testimonies, I think I may safely conclude, that the use of the name ΘΡΑΣΤΗΡΙΟΝ or ALTAR (for ought that any hitherto hath shewed to

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to the contrary) is no lesse ancient in Christianity, then that of ἱερὰ τράπεζα, of the Holy TABLE or TABLE of the Lord. And that both have beene promiscuously used from the Apostles times.

Nor is it any marvaile it should be so; for these names are of an equivalent notion, and signifie one and the self same thing. For what is an *Altar*, but of those kind of things we call *Tables*? what *Genus* else can we refferre it to? The difference is, That an *Altar* notes not a common, but an *Holy Table*, a *Table* for an *Holy Feast*, such as I have heretofore shewed a Sacrifice to be, *Epulum ex oblatis*, or a *Feast of an Oblation* made unto God. That is, there is no more difference between a *Table* & an *Altar*, then between another cup and a Chalice. An *Altar* is not every *Table*, or a *Table* for a common feast, but an *Holy Table*, and an *Holy Table* is an *Altar*. The difference is not (as many suppose) either in the matter, as of wood or stone: For an *Altar* may be of wood (as both the golden *Altar*, and that of burnt offering were in the Tabernacle, namely of Shittim

Shittim wood) and a *Table* may bee of stone: nor in the posture or manner of standing, whether in the middle, or against a wall; (for the *Altar* of burnt offering stood in the midst of the Priests court, and the *Altar* of Incense up against the vail) but this is the true difference, that a *Table* is a common Name, and an *Altar* is an *Holy Table*. *This Holy Altar* (saith *Gregory Nyssene, Sermone de Baptismo*) whereat we stand, is by nature a common stone, nothing differing from other slates--but being consecrated to the service of God, and having received the benediction, it is τερατζα αγια, ουνατηπεν αχαρτον, an *Holy Table*, an *Altar* inviolable. See hee makes one to be the *exegesis* of the other. For in times past (when men perhaps were as wise, as we are now) it was thought fit and decent, that things set apart unto God, and sacred, should be distinguished, not onely in use, but in name also from things common. For what is a *Temple* or *Church*, but an *House*? Yet distinguished in name from other Houses. What is a *Sacrifice*, but a *Feast*?

* Yea and in form and fashion too. See *Maimon. apud Ainsworth upon Lev. 19.30.* For both sanctity and sanctification consists in Discretion.

Sect. 2. yet distinguished in name from other Feasts. So what is an *Altar*, but a *Table*? yet distinguished in name from other Tables.

Well; let all this be granted, may some man say, that there is no greater difference betweene these two names, than as you affirme; yet ought the language of the Church to be conformed to the style of the New Testament. But where in the New Testament should those Ancients find any *Text*, whereon to ground the application of this name to the *Holy Table*? I answer, There, I am prone to beleeve, whence they derived the *Oblation* of the Bread and Wine in the Eucharist, and that Rite of Reconciliation at their entrance therunto; (where the Deacon was wont to proclaim *Mn̄ ns xgr̄mos*, *Ne quis contra aliquem*, or in some other words to like effect; and then every one to salute his brother in token of reconciliation and peace) and that was from that Ordinance of our blessed Saviour in his Sermon upon the Mount, viz. *If thou bringest thy GIFT unto the ALTAR, and there rememberest that thy Brother hath ought against thee,*

"thee, leave thy GIFT before the ALTAR,
 "and goe first, be reconciled to thy Brother, and
 "then come and offer thy GIFT. Which Scrip-
 ture they tooke to be an Evangelicall con-
 stitution, wherein our Saviour implied, by
 way of Anticipation, that hee would leave
 some Rite to his Church, in stead, and af-
 ter the maner of the Sacrifices of the Law,
 which shoulde begin with an Oblation, as
 they did; and that to require this proper and
 peculiar qualification in the Offerer, to be
 at peace, and without enmity with his bro-
 ther: in so much as *Irenaeus* seemes to place
 that purity of the Evangelicall oblation,
 prophesied of by *Malachy*, even in this re-
 quisite. *Vide l. 4. c. 34.* Hence also they may
 seeme to have learned to call the Bread and
 Wine (in respect of this oblation) *Ἄγια Σάρκες*,
 the holy Gifts, from the word our Saviour
 here useth.

C. 1. 11.

For that they derived from this text that
 Rite of Peace and reconciliation before the
 Offertorie, appeares exprefly out of *Conſtit.*
Apoſt. l. 2. c. 57. Iren. lib. 4. 34. Edit. Fevar.
Tertull. De Oratione c. 10. Eusebius De vita

Sect. 2. | Constantini, Lib. 4. c. 41. Cyril of Jerusalem
Catech. Myst. 5. Why then may I not be-
lieve as well, that they might derive from
the same text the *Offertory* it selfe, and the
application of the name *Altar* to the *Holy
Table*, seeing all three in the Text depend
one upon another; and that there is not in
the N. Testament any other passage of Scri-
pture, whereon so ancient and universall a
practice of the Church, as was in all these
three particulars, could expressly be groun-
ded. And, besides that the primitive practice
of the Catholique Church is a good rule to
interpret Scripture by; there may be good
reasons found, from the circumstances of
the text, and Sermon it selfe, to perswade it
to be an Evangelicall Constitution.

1. Because there was no such thing
commanded in the Law to such as came to
offer sacrifice; nor any such *deuterosis* to be
found amongst the traditions of the Elders.
Now it is altogether improbable, our Savi-
our would then annexe a new Rite to the
Legall sacrifices, when he was, so soon af-
ter, to abolish them by his sacrifice upon
the

the Crosse ; yea (if the Harmonists of the Gospell are not deceived) within lesse than two years after. For they place this Sermon between his second and third Pasceover. *Ergo* he intended it for an Ordinance of the Kingdome of God (as the Scripture speaks) that is, for the Church of his Gospell.

2. Because the Sermon , whereof this was part, is that famous Sermon of our Saviour upon the Mount ; which he read as a Lecture to his Disciples, to instruct them in the Mysteries of the Kingdome of God , a little before he sent them out to preach; and so, in all likelihood, contained the summe of that they were to preach ; which no doubt was Doctrine Evangelicall. In all other parts of the Sermon we finde it so : wherfore then should we not so esteem it, even in this also ?

3. Because it is brought in (and that in the first place) as an exemplification of that righteousness, wherein the Citizens of the Kingdome of Christ were to outgoe the righteousness of the Scribes and Pharisees: “ *I say unto you* (saith our Saviour) *except your*

SeCt. 2. "righteousnesse shall exceed the righteousness of
 "the Scribes & Pharisees, ye shall not enter in-
 "to the Kingdome of Heaven. Then followes
 this text, shewing how farre we are to out-
 strip the Scribes and Pharisees, in our obe-
 dience to the precept, *Thou shalt not kill.*

4. This paslage shoulde be Evangelicall,
 forasmuch as it seemes, together with the
 rest that follow it, to be a part of that *πλήρωσις*
 or *complementum legis*, whereof our Saviour
 "spake a little before, saying, *I think not that*
 "I am come to dissolve the *Law & the Prophets*,
 (i.to abolish or abrogate the observation of
 them in my Kingdome) *ἀλλὰ πληρώσωι, but to*
accomplish, supply or perfect them. For this to
 be the meaning of that *πληρώσωι*, the whole
 discourse following it, seemeth to evince :
 wherein namely our Saviour puts in pra-
 ctice, and makes good *de facto*, in seve-
 rall particulars, what he formerly said, hee
 came to doe.

SECTION III.

BUT there is one thing yet behind, by no meanes to bee forgotten in this Argument. That what I have hitherto spoken of the name *Altar*, is to be understood of ουνατ'ειος, not of Βωμος. For these two are not the same. ΟΥΝΑΤΗΙΟΝ is the *Altar* of the true God; ΒΩΜΟΣ the *Altar* of an Idol. Wherefore the ancient Fathers and Christians (which spake the Greek tongue) never used to call the *Altar* of Christ Βωμος (though it were the usuall word in that language) but ever ουνατ'ειον. VVhich difference they learned out of the Greek Bible; in all which the *Altar* of the true God is * no where termed Βωμος, but alwaies ουνατ'ειον. On the contrary, Βωμος never used (when it is used) but of an Idolatrous *Altar*, or Altar of an Idol. This difference of these two words may be evidently

* Except onely
S. Peter, and
the 2. Book of
Marc, whose
style gentilizes.

Sect. 3.

¶ al 62.

dently seene and confirmed by one passage in the first Book of *Maccabees*, c. 1. v. 59. where concerning the Ministers of *Antiochus Epiphanes*, who had erected an Altar to *Jupiter Olympius*, upon the great brazen Altar in the Temple of the Lord, and sacrificed thereon, the Greek expresseth it “in this manner : Ουραζόντες δέ τοι εἰπεῖν
 “Βαρὺς ὁς ἦν ἐπὶ τῷ Ουραζένιον, They sa-
 “crificed upon the *Barus*, which was up-
 “on the *Ourazénion*, which our Translation rightly renders, *They sacrificed upon the Idol-Altar*, which was upon the Altar of God ; the circumstances of the place leading them thereunto. And that this testimony may not goe alone, take with it a like expression or two in Saint *Chrysostom*, who in his 24. *Homil.* in 1. *Ad Corinthios*, brings in our Saviour thus speaking ; Εἰ μα-
 τῷ ἔπιτυμοις, μὴ τῷ Εἰδώλῳ Βαρὺ τῷ τῷ
 ἀλθύω φόρῳ, ἀλλὰ Θ Θυσιαστήριον τῷ ἐμῷ τῷ
 ἴμῷ φοίνικε ἀμπαπ. If thou desirest bloud, make not the Idols *Barus* ruddy with the slaughter of Beasts, but my *Thysiatérion*, with my bloud. ’Tis upon that passage,

“*The*

"The cup of blessing which we bless, is it not
"the communion of the blood of Christ? with
the same style in the Hom. a little before
quoted [demonstrat quod Christus sit Deus]
hee magnifies the speedy propagation of
the Gospell, that in so short a time Βαυποι
& ξόανα (Bomoi & Simulacra) were aboli-
shed, and Θυσιασθέα were erected through-
out the Romane Empire, yea among the
Persians, Scythians, Mores and Indians. To
all which adde another observation, That
ΟΥΣΙΑΣΤΗΡΙΟΝ is a word not used by
any Pagan Writer, but is a meer Eccle-
siasticall and Hellenisticall terme, first devi-
sed, (as *Philo in his *Vita Mosis* would give
us to understand) by the LXX. to expresse
the Hebrew word עָשָׂה, and to distinguish
the Altar of the God of Israel from the Al-
ters of the Idol-gods of the Gentiles.

But you will aske me now, wherein the
reall difference betweene these two consti-
sted, which made them so nice to call the
one by the name of the other? Or was it
verball onely? I answer, It was reall. For
the Altar of the true God, Θυσιασθέα, was

* *De vit. Mosis*
lib. 3. 7. 3
τερτίῳ Βαυποι
ιωάτῃ (Moses
tertio, το Θυ-
σιασθέαν.

Sect. 3. onely (as the name implies) a *Table* for sacrifice; viz. in the law, of those bloudy sacrifices which were then offered to God by fire and Incense: in the Gospel, of the reasonable and spirituall sacrifice, sent up unto God Ἀγρε & πεντεπατ, onely by the word of thanksgiving and prayer. But *Baupoli*, or the *Altars* of the Gentiles were *suggesta*, or *Socabella sculptilium & simulacrorum*; Idol-stools, or foot-stools of their Images, in respect of the accommodation the one had to the other; which was such, as their Idols were placed before, upon, or above their Altars. This may appeare in some sort, by those passages of S^t *Cbryostom*, which I now quoted; especially in the latter. And by that of S^t *Austin*, *Hom. 6. de verbis Domini*, where he proves from this posture, that the Gentiles took and worshipped their Idol-statues for Gods, because they placed them upon their *Altars*. *Nam illi (inquit) quod Numen habet*. *ant & colant illa statua, & a testatur*. And this also the name *Baupoli* fitly intimates, as properly importing a *Basis*, whereon somethng standeth, *quasi Bina*, of the word *Bina*, as *Eustathius*

Mark here,
who they are,
that have turned the
Christians *out* of the
synagogue into the
Gentiles *Bas-*
ties.

Statius notes; & accordingly used by Homer
for the Bases, whereon stood the gilded sta-
tues of boyes holding lights at a banquet;

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χρίστοις οὐδὲ κύπει εἰς λαμπτανόντας θεούς

Ἐστι δέ, αὐτούσιν δοῦλος μὲν χρήστος ἔχοντος.

“ So 2 Chron. 34. 4. we reade, That Iosiah
“ caused the Altars of Baalim to be broken down,
“ and the Images that were on high above them.
“ Aaron whē he set up the golden calfe, is said
“ in like manner to have built an Altar before
it, Exod. 32. 5. This connexion between the
Gentile-altars, and Idol-statues or Images,
may also be gathered out of that fore-cited
passage of S. Cyprian, Epist. 55. where decla-
ming against some lapsed Christians, who
having in time of persecution sacrificed un-
to Idols, would for all that, be admitted a-
gaine into the Church, without due satis-
faction; If this be suffered (saith he) *Quid*
“ supereft, quād ut ECCLESIA capitolio cedat,
“ & recendentibus sacerdotibus, ac Domini nostri
“ ALTARE removentibus in Cleri nostri acrum
“ venerandumque confessum (i. in sacrarium
“ nostrum, seu * το ἄγιον Βηνα.) SIMULACRA
“ atque IDOLACUM ARIS suis transeant? In this

* Or, as this
part of the
Church is ter-
med in a story
of the same
time in Euseb.
τὸ ἄγιον
the name
whereby the
LXX. call the
Sanctuary in the
Old Test. Hift.
Ecclesi. 1. 7. cap.
18. de Mariano
“ Martyre, Ad-
“ dictum ad
“ Ecclesiam sta-
“ tūc intus
“ prope τὸ ἄ-
“ γιον.

Sect. 3. not long passage are many things worthy observing. 1. *Ecclesia* used for the place of Holy assembly, and opposed to *Capitolium*, which stands here for any Gentile Temple. 2. The place of the *Clergie* next the *Altar*, and distinguished from that of the Lai-ty. 3. The coupling of *Simulacra* and *Idola* cum *Aris suis*, as *individui comites*, and the opposition thereof to *Altare Domini nostri*; i. *Christi*. 4. That the Latine Fathers sometimes imitated the Greek, in distinguishing as well as they could, the names of the *Altars* of Christ, & the *Altars* of Idols, calling Θυσιας ALTARE, and Βωμος ARA. Which the Author of the vulgar Latine so farre observes, that, throughout the canonickall Scrip-ture, he never calls the *Altar* of the true God ARA, but the Altars of Idols onely, as the LXX. useth the name Βωμος.

I have prosecuted this observation of the difference between Θυσιας & Βωμος the more largely, because it wil help us through those doubtfull and stumbling passages, which are found in *Origen*, *Minutius Felix*, *Arnobius* and *Lactantius*, in their disputes against

against the Gentiles. Who although they lived, the two first in the 3. Century (after *Tertullian*) the two later about the beginning of the fourth *seculum*, in the dayes of *Dioclesian* and *Constantine*, 50. yeates after *S. Cyprian*: during all which time, it is apparent, confessed, and may be invincibly proved against such as shall deny it, that Christians had *Oratories* and *Houses of worship* to performe the Rites of their Religion in; as also (by those testimonies alledged) that they usually called the **HOLY TABLE** there placed, by the name of **ALTARE & ΘΥΣΙΑΣ ΤΗΡΙΟΝ**: yet these Authors afore-named, when the Gentiles object Atheisme to the Christians, as who had no *Temple*, no *Areæ*, no *Simulacra*, are wont in their Apologies to answer by way of Concession; not onely, that they had none; but more, that they ought not to have. What should this meane? why this: They answer the Gentiles according to the notion, wherein they objected this unto them: to wit, that they had no *Bases*, no *Idol-stooles*, or *Simulacrum scabellæ*; not that they had no *ουρανον*.

Sect. 3. *τηρία.* Therefore the word which *Origen* there useth is *Βαρύς*. And in all those passages you shall ever finde *Aræ* and *Simulacra* to
 " goe together. *Origen*, Ὁ Κέλος φοὺν ἡμῖν
 " *Βαρύς* & ἀγάλματα γένες ιδρύθη φεγγεν. *Celsus*
 " ait, *nos Ararum & statuarum, Templorumque*
 " *fundationes fugere*. *Minutius Felix*. *Cur nullas Aras habent? Templa nulla? nulla nota simulacra?* *Arnob*. *In hac consuētis parte crimen nobis maximum impietatis affigere*---
 " *Quod non Deorum alicujus simulacrum constitutuamus aut formam, non Altaria fabricemus, & NON ARAS*. *Laetantius*. *Quid sibi Templo, quid Aræ volunt, quid denique ipsa simulacra, &c.*

And as for Temples, their meaning was, they had no such *claustra Numinum*, as the Gentiles supposed *Temples* to be, and to which they ~~not~~ appropriated that name; viz. Places, whereunto the gods, by the power of spels and magical consecrations, were confined and limited; and, for the presenceing of whom a statue was necessary; places wherein they dwelt, shut up as birds in a cage, or as the Devil confined within a circle,

* Perhaps hee addes this by way of correction of his word *Altaria*.

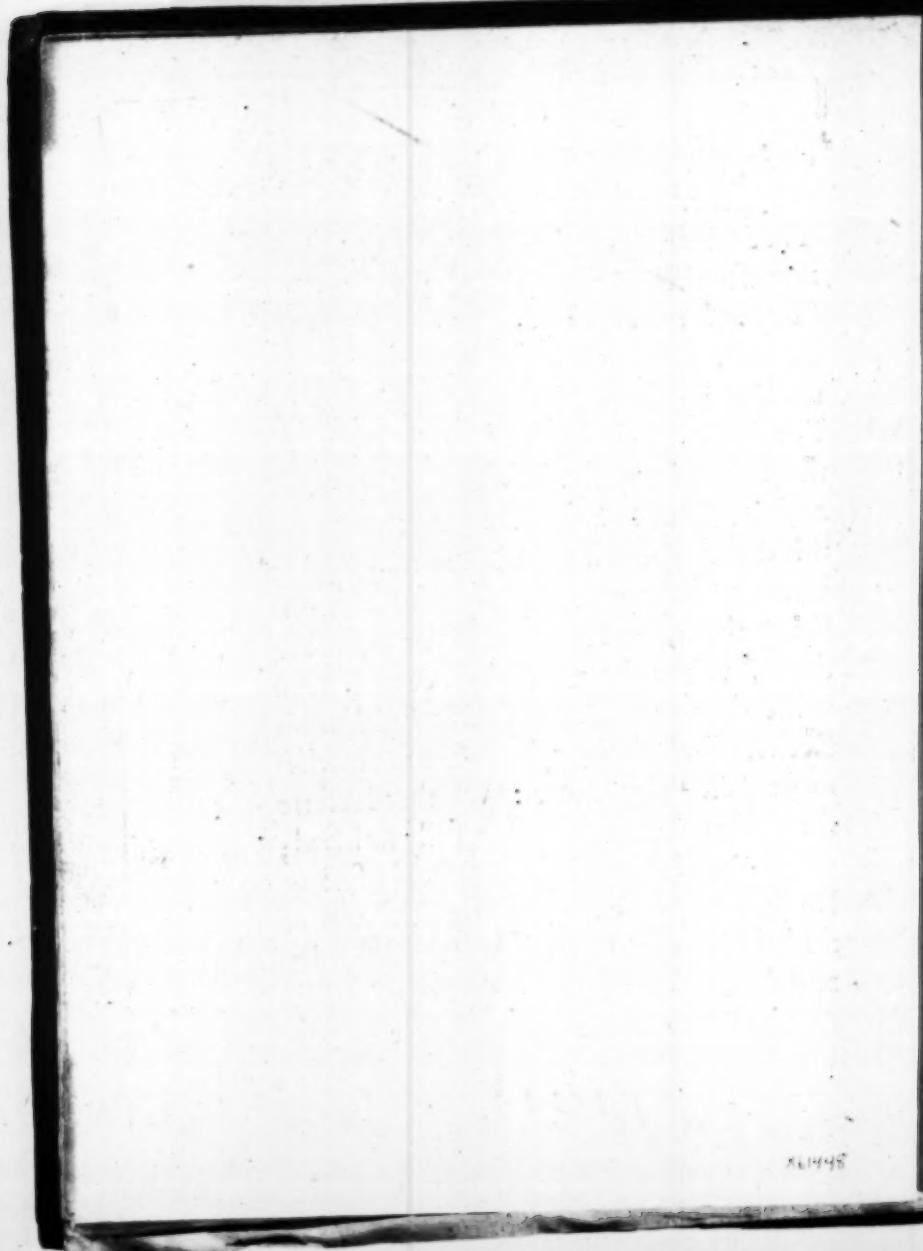
* According to which style *S. Jerome Ep. ad Riparium* faith de *Iul. Apostat.* *Quod sanctiorū Basilicas destruxerit, aut in Templo converterit. Ep. 10*

circle, that so they might be ready at hand, when men had occasiō to seek unto them: That Christians indeed had no such dwellings for their God as these; for that their God dwelt not in Temples made with hands: but nor, that they had not ^a τοπος ἐμπροκεντησις, no ^b οικος τοποκεντησις, Kuplax¹, or ^c Εκκλησιας. For such the stories and monuments of those times exprefly inform us, they had; and the Gentiles themselves that objected this defect, knew it too well, as may appear by their Emperours Rescripts for demolishing them, and sometimes for restoring them, when the perfecution ceased. All which he that will, may find in *Eusebius* his Ecclesiastical History, before either *Arnobius* or *Lactantius* wrote: Whither I referrē them that would be more fully satisfied; yea to *Arnobius* himselfe in the end of his 4. Book *adversus Gentes*, where he speaks of the burning of the Christians sacred Books, and demolition of their Places of assembly. And thus I conclude my Discourse.

^a *Gatianus* in
ed. ap. *Euf.* l. 7.
ry.

^b *Apud eand.*
Hifel. l. 7. c. 1, 2.
^c *Ibid.* cap. 3.

F I N I S.



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